

*Turning the Light on the
Seventh-Day Adventist
Creed, No. 3.*

THE
THIRD ANGEL'S
MESSAGE

The History of the Third Angel's message among Seventh-day Adventists represents a series of honest but wild guesses, void of Bible support. See Page 19.

According to their own teachings they didn't know what this message was for 44 years.

They dare not publish the views of the pioneers on this message. They never have given the Third Angel's message and never can, because they have placed the Seal of Infallibility on their mistaken guesses.

All these charges demonstrated by undeniable facts.

If you are afraid of facts, don't read these pages.

What is the Third Angel's Message?

CHAPTER 1.

The third angel's message is a most solemn warning against the worship of "the beast and his image", and receiving his mark in the forehead, or in the hand. Rev.14:9-11.

No one can understand, much less give, this message unless he knows what constitutes the beast and the image; and it is impossible for one to understand the third message unless he accepts the definitions of these symbols as given in God's Word.

What is the Beast?

The beast of the third angel's message is found 35 times in the book of Revelation. It is called "*the* beast" 32 times, "*a* beast" once, and "*the first* beast" twice. It is found in every chapter from the 11th to the 20th except the 12th and the 18th. The frequency of its use would indicate that the Spirit expected every reader to understand its meaning. God never uses a symbol of which He does not explain the meaning some place in His Word. As the judgment against those who worship the beast is the most solemn to be found in the Bible, therefore we have reason to expect to find it so minutely described that no child of God will be in doubt as to what it represents.

Its rise and part of its description is found in the 13th chapter; but is explained *only* in the 17th. We must therefore go to the 17th chapter to get God's interpretation of what "the beast" represents.

We have already shown in the study of the second angel's message that the "woman", "Babylon the great" of Revelation, is the Roman Catholic system. The beast had seven heads; and we are told that "The seven heads are seven mountains, on which the woman sitteth: and they are seven kings." Rev.17:9-10, A.S.V. "King" and "kingdom" are synonymous terms in Bible prophecy. See Dan.7:17,23. Therefore the seven heads, or mountains, are seven kingdoms, on each of which the Roman church sat as director or controller. This being true, all of the heads of the beast must be found during the period covered by the history of the Catholic church. This excludes all kingdoms existing before the cross.

The territory over which the Roman church exercised a controlling power for so many centuries must be the territory in which the beast with all his heads is located. Every student of history will recognize this field in Europe.

The Beast Explained

Said the angel to John, "Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters. . . . So he carried me

away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. . . . And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns." Rev. 17:1, 3, 7.

In explaining the seven heads of the beast, the angel says: "The seven heads are seven mountains, on which the woman sitteth: and they are seven kings." Verses 9, 10. R. V.

We have now a divine explanation of the seven heads. They are seven kings. But as "king" and "kingdom" are used interchangeably in the Scriptures (see Dan. 7:17 and 23), we can correctly state, "the seven heads are seven kingdoms."

Next the angel explains that the seven kingdoms on which the woman sits do not exist at the same time, but appear one at a time, in succession. "Five are fallen, and one is (the sixth), and the other is not yet come (the seventh); and when he cometh, he must continue a short space." v. 10.

Since the beast appears under seven successive phases, or since seven successive kingdoms appear in the same territory and among the same people (for that is what a number of heads on the same body symbolizes), and the symbolical woman controls each kingdom in

its day, and since the angel shows John a vision of the woman sitting on the "beast," an important question is, Which one of these kingdoms is shown to John in the vision?

A clear-cut answer to this question is given to John by the angel, as follows:

"I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest (pictured in verse 3) was, and is not; and shall ascend out of the bottomless pit, and go into perdition." Verse 7, 8.

The angel has not yet told John the number of the head or kingdom which he showed him, but he does this later. He has, however, stated four important facts concerning the kingdom which he showed him in vision:

1. "The beast (or kingdom) which thou sawest (carrying the woman) was.
2. and is not.
3. and shall ascend out of the bottomless pit. (Place of death. See Rom. 10:7, where the same word is translated "deep.")
4. and goeth into *perdition*."

In verse 11 the angel tells John the number of the kingdom which he showed him in the vision with the woman seated on it.

"The beast that was, and is not, (this is the one he saw, v. 8) even he is the *eighth*, and is of the seven, and goeth into perdition."

Next, at what *time* is it said of this kingdom, it "was and is not, and shall ascend out of the bottomless pit and go into perdition?" Plainly it is at the time the *sixth* kingdom is reigning, for at the same time the angel says the eighth head "*was and is not*," he also says, "five are fallen and one (the sixth) IS." Therefore at the time the sixth kingdom is reigning, the one that comes up, and is numbered 8, is in the bottomless pit or place of death. And since this kingdom is numbered 8, it must come up out of the bottomless pit after number seven. And thus it is clear that *the eighth kingdom is a revival of one of the first five kingdoms* that carried the woman and is in the bottomless pit (Greek, abussos, abyss) at least during the reign of the sixth and seventh kingdoms. The eighth, therefore, is not a revival of either the sixth or the seventh, as some teach, but is the revival of one which reigned prior to the sixth.

Neither is the eighth a revival of all seven, as some have taught. The expression "is of the seven," v. 11, is identical in the Greek, with the expression "one of the seven" spoken of Philip the deacon in Acts 21:8. The Greek in this text is "of the seven," as in Rev. 17:9, and no more means that Philip was composed of all seven deacons than the same expression in the previous text declares that the eighth kingdom was made up of all the seven. The expression in Acts, "one of the seven," is properly render-

ed, and the same Greek expression in Revelation could be just as properly rendered "one of the seven," and is so rendered by some translations. This rendering is the more evident from the fact that in Rev. 13:3 it is said, speaking of the same head, "I saw *one* of his heads as though it had been smitten unto death; and *his* death-stroke was healed." R. V. It is evident that the same *one* that was smitten to death, is the *one* that revives as number eight. The reason the expression "of the seven" is used, is that we might understand that it is not a new kingdom, but a revival of *one* of the seven fallen ones. And that is the reason why there is an eighth when the beast only has seven heads. One kingdom arises, reigns, carries the harlot, is counted as one of the seven, falls, revives again after the seventh, reigns and carries the harlot again, is counted again, the eighth, fights the battle of Armageddon, and goes into perdition. "The beast that was, and is not, ('and shall ascend out of the bottomless pit'), even he is the eighth, and is of the seven, and goeth into perdition."

The "Beast" a Federation of Nations

CHAPTER 2.

We have already learned that the "beast" is a kingdom. But it is more. In Rev. 17:1 we find the following:

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment (destruction) of the great whore that sitteth upon many waters."

These many waters are clearly explained in the 15th verse thus:

"The *waters* which thou sawest, where the whore sitteth, are *peoples*, and *multitudes*, and *nations*, and *tongues*."

The angel, therefore, promised to show John the destruction of the woman which is visited upon her at the time when she is sitting on "many waters," or, dropping the symbol, sitting on many *nations, speaking many tongues or languages*. That the angel fulfilled his promise and showed John the woman sitting on many nations speaking many languages, is seen in the 15th verse.

"The *waters* which thou sawest, where the whore sitteth, are *peoples*, and *multitudes*, and *nations*, and *tongues*."

Where did John see the woman sitting on many nations which speak many languages?

"So he carried me away in the Spirit

into the wilderness: and I saw a woman sit upon a scarlet colored *beast*, having seven heads and ten horns." v. 3.

And now since the angel promised to show John the woman sitting on many waters or nations, speaking different languages; and since he fulfilled his promise, and John saw the woman sitting on many waters or many nations speaking many languages; and since the only thing the angel showed John on which the woman sat was a *beast*; it follows that *the beast must represent a kingdom composed of many nations speaking different languages*.

No, it does not take all of the seven heads and ten horns to compose the many waters or many nations. The woman did not sit on the seven heads at *one time* for the beast never had but *one* head at a *time*, and the *one* on which John saw the woman sitting is plainly declared to be "*the eighth*."

"I will tell thee the mystery of the woman, and of *the beast that carrieth her*, which hath the seven heads and ten horns. The beast that thou sawest (carrying the woman) was, and is not; and shall ascend out of the bottomless pit, and go into perdition," (as a result of the battle of Armageddon. Rev 19: 20.) "And the beast that was, and is not, (the one he saw carrying the woman, the one that went into the bottomless pit and comes up again) even *he is the eighth*, and is of the seven, and go-

eth into perdition," vs. 7, 8, 11.

Therefore the beast which John saw carrying the woman is the *eighth* and last kingdom to carry her, and is *itself a combination of many nations* speaking many languages.

Neither do the kings make up the many nations which compose this eighth and last kingdom. This eighth and last kingdom which we have found to be a combination of many nations, existed before the ten kings joined the combination.

"The ten horns . . . are ten kings, which have received no kingdom as yet; (at the time the *sixth* kingdom is carrying the woman, and after 'five are fallen and one—the sixth—is') but receive power as kings one hour with the beast: These have one mind, and shall *give* their power and strength unto the beast. . . . For God hath put in their hearts to fulfil his will, and to agree, and *give* their kingdom unto the beast, until the words of God shall be fulfilled," vs. 12, 13, 17.

Thus it is seen that the "beast" is not a combination of the ten kings, but is a combination of nations which exist before the ten kings give their kingdoms to this beast or combination of nations.

And the "words of God" which they fulfil by their federation with this first federation, is found in verse 16. "And the ten horns which thou sawest, *and* the beast, these shall hate the harlot, and shall make her desolate and naked, and

shall eat her flesh, and shall burn her utterly with fire." R. V.

Again, it will be noticed that they give their power to the *beast*, (not to the woman) for the brief prophetic period of "one hour"; and for the purpose of destroying the woman which they accomplish under the seventh plague. (Rev. 16:17-19.) They, with the beast, then fight the battle of Armageddon and are destroyed in that battle.

"These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords and King of kings." v. 14.

"And I saw the beast, and the *kings of the earth*, and their armies, gathered together to make war against him (the King of kings) that sat on the horse, and against his army." Rev. 19:19.

CHAPTER 3.

The Image of the Beast

No man can know what the "image of the beast" will be until he knows what the "beast" was, when he "was" and what he will be when he shall "come again." If there is a mistake in the interpretation of the beast, there will be a corresponding mistake in the interpretation of the image. Nearly all commentators have blundered in their conclusions as to what the beast symbolizes. This mistake has been the result of a failure to see *that the explanation of the seven-headed and ten-horned beast of Rev. 17 is the explanation of the seven-headed and ten-horned beast of Rev. 13.*

There is no explanation of the beast of Rev. 13 in that chapter. And if the explanation of the beast of the 17th chapter is not the explanation of the beast of the 13th chapter, then there is no explanation of this beast.

The beast is not explained in the 13th chapter, but is explained in the 17th. From this explanation it would follow that the seven-headed and ten-horned beast of the 13th chapter is identical with the seven-headed and ten-horned beast of chapter 17.

There Are At Least Five Points of Identity

1. Both beasts have ten horns. Rev. 13:1 and 17:3.

2. Both have seven heads. Ib.

3. Both have names of blasphemy on their heads. Ib.

4. One head of each lives, ceases to live, and then lives a second time. "And I saw one of his heads as though it had been smitten unto death; and his death-stroke was healed: and the whole earth wondered after the beast." Rev. 13:3, R. V.

"The beast that thou sawest was, and is not; and is about to come up out of the abyss, and to go into perdition. And they that dwell on the earth shall wonder, . . . when they behold the beast, how that he was, and is not, and shall come." Rev. 17:8, R. V.

5. The world wonders after each of the smitten heads after he lives the second time. Rev. 13:3 and 17:8.

All commentators, Protestant and papal, are agreed that the beast of the 13th chapter is the same as the beast of the 17th chapter, but few have reaped the harvest of truth that is the fruit of that fact.

The two symbols being the same, it follows that whatever is written of the beast of the 13th chapter is true of the beast of the 17th, though it be not written of the 17th chapter beast in that chapter, and *vice versa*.

Of the seven heads of the 17th chapter it is declared that "they are seven kings" or kingdoms. It therefore follows that the seven heads of the 13th chapter represent seven kings or kingdoms.

It is stated of the seven heads of the 17th chapter that a symbolic, fallen woman called "Babylon the Great, the Mother of Harlots," sits on all these seven heads or kingdoms, therefore the same symbolic woman sits on all the seven heads of the 13th chapter beast.

And since the woman is explained to be "the great city, which hath a kingdom over the kings of the earth" (Rev. 17:18, R. V.), and since this evidently refers to Rome, the headquarters of that great ecclesiastical kingdom, the Roman Church; it follows that the same Roman Church sits on all the seven successive heads or kingdoms of the 13th chapter.

And since the Roman Church sits on all the kingdoms symbolized by the seven heads of the 13th chapter, it follows that no one of these seven heads of the 13th chapter can represent the Roman Church. For since the Roman Church sat on all the seven heads or kingdoms, that would make the Roman Church sit on herself, which is unreasonable and unscriptural.

Whatever is spoken of a particular head of the beast of the 17th chapter is true of that same head of the 13th chapter. Of the last head of the 17th chapter it is written that it represents a combination of many nations speaking many tongues.

"Come hither; I will show unto thee the judgment (destruction) of the great whore that sitteth upon many waters." Rev. 17:1. That the angel showed John

the woman sitting on the "many waters" is proven by verse 15. "The waters which thou sawest, *where the whore sitteth*, are peoples, and multitudes, and nations, and tongues."

But when John was shown the woman sitting on the "many waters," he was shown the woman sitting on the last head of the beast.

"So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns." ver.3. Thus is it proven that the beast upon which the harlot sits when her judgment or destruction comes, is a kingdom composed of many nations speaking many languages.

The woman is destroyed while sitting on this last league of nations and it must therefore be the last kingdom of a series of eight. There are eight because one that was smitten to death and went into the bottomless pit lives again and carries the woman the second time. Therefore because one of the seven kingdoms carries the woman twice, the woman has eight successive sittings, altho there are but seven heads.

That the woman is seen sitting on the eighth and last kingdom in the vision is emphatically stated. Compare Rev. 17: 8 and 11.

And now since we have found that the eighth or last head or kingdom of the 17th chapter, that carries the woman, is a league of many nations speaking

many languages, it follows infallibly that the last head or kingdom of the 13th chapter is a *league of many nations* carrying the Roman Church.

The image of the beast is an image of *this last head* that carries the woman. "And" he, the two-horned beast, "deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should *make an image to the beast, which had the wound by a sword, and did live.*" Rev. 13:14.

And since the beast of which an image is made is a league of nations carrying the Roman Church, it follows beyond denial that the image of the beast is an *image of a league of nations* carrying the Roman Church, and not an image of the *Roman Church* that will sit on that league of nations.

Since the beast or kingdom which will constitute the last throne on which the Roman Church will sit, is a league of many nations speaking many languages, and one that carried her before, and fell, it follows that the kingdom must have been in Europe where history tells us the Roman Church did sit on just such a league of nations, blasphemously calling itself "The Holy Roman Empire." And it follows also that the image of the beast must be another league of nations *outside the territory occupied by the first league, or outside of Europe.*

The beast of the third angel's message

is a federation of nations, therefore the image must be another federation of nations, else it would not be an image of the beast. They are coexistent, therefore cannot occupy the same territory.

The two-horned beast, (United States) is the moving spirit in the formation of the image, and is the power which makes it effective. Rev. 13:11-17. The United States has been planning and working for many years to bring about a federation of the nations of the western hemisphere. The framework is already prepared in the Pan-American Union of the 21 republics of North and South America with headquarters at Washington, D. C.

The machinery of the League of Nations, centered at Geneva, Switzerland, is likewise perfected but thus far has had little or no power of control over its members. The lack of power in the European league has retarded the perfection of the American union, the image. But let a Napoleon come to the front and he will find the machinery ready for his use. When such a leader appears the revived wounded head, "The Holy Roman Empire" which was smitten to death by the preaching of the pure gospel during the great reformation under Luther, will spring into action; the Roman church will again take her place in the saddle; the Pan-American Union will then be quickened with power, and the stage will be set for the closing scene of this world's tragedy.

When this combination of the beast and his image springs into action, God's loyal servants will go forth in the power of the Spirit to give the third angel's message. When all the world is wondering after the beast and his image, it will mean something to face a united world and declare their great monument for the perfection of universal peace, and the establishment of the kingdom of God, is the work of the Devil and is doomed to go to utter destruction under the speedy curse of God.

Are we ready for the battle? It will be intensive but short; and as sure as there is a God, His spirit-filled people will triumph gloriously.

CHAPTER 4. The Third Angel's Message in Advent History

When the Advent believers came to the 22nd day of October, 1844, they were confident they had given every message God intended to go to the world.

In the early days some of the believers taught that the second angel's message was an announcement of the fall of Babylon; and the third message was a call to God's people to come out of Babylon, the fallen Protestant churches. This position had a short life.

Elder White defines the third angel's message thus:

"The third angel's message was, and still is, a WARNING to the saints to 'hold fast,' and not go back, and 'receive' the marks which the virgin band got rid of, during the second angel's cry.

"And has not the true message for God's people, since the 7th month 1844, been just such a warning? It certainly has." Word to the Little Flock, P. 11. This was published in May, 1847.

The pioneers were teaching at this time that the mark of the beast was a connection with the fallen Protestant churches. They got rid of the mark by leaving the fallen churches, and therefore a return to these churches would be receiving the mark of the beast against which the third angel's message was a warning. For a couple of years after

the disappointment, the third angel's message to them was a warning against going back into the churches and thus receiving the mark of the beast, and exhorting the believers to be patient and watch.

The Sabbath and Shut Door, the Third Angel's Message

In 1846 Mrs. White accepted the seventh-day Sabbath. For the next five years the third angel's message consisted of keeping the seventh-day Sabbath and holding strictly to the shut door. In proof of this we quote from Capt. Bates.

"These in the seventh chapter [Revelation] are some of the same messengers that have continued to pass on thru the three messages in xiv: and are now 'keeping the commandments of God and the faith of Jesus.' 12th verse, the present truth of which is the keeping the seventh day Sabbath, and believe the door is shut." Seal of the Living God, p. 17, 1849.

In No. 9 of Present Truth, published in April, 1850, James White devotes five of the eight pages to a discussion of the "Third Angel's Message". This article introduces the seventh-day Sabbath as the corner stone of the third angel's message. We will introduce a few quotations from this article:

"All Advent believers agree that the first angel's message, [Rev. xiv, 6, 7] was to be fulfilled in the proclamation of the second advent of Christ to the church and world. If this posi-

tion which is so generally taken, is correct, then the other angels' cries certainly represent so many distinct messages to be proclaimed to God's people in this mortal state." p. 65.

The Third Angel's Message Not for the World

"The second angel's message reached to the fall of 1844, where the cry—'Come out of her my people' closed; then the time for the third came. A part of the third angel's message is—'Here is the patience of the saints; here are they that keep the commandments of God,' &c. We know that the saints' patient waiting time has been since their disappointment in 1844.—Well here it is, and we all know it. We cannot be mistaken here. We know then that the time for this third message is now." p. 68.

After quoting the first angel's message, he says:

"This angel's message represents the last mission of mercy to the world; and it has been fulfilled." p. 65. . . .

"But the last message to the world was—'Repent for the hour [time] of his judgment is come.'" p. 65.

In speaking of the third angel, he says:

"This angel delivers the last message of mercy to the scattered flock; therefore, it is the sealing message." p. 69.

In the R. and H. of December, 1850, Elder Bates has an article covering four pages in which he discusses the present

position of Advent believers. The title of the article is "Midnight Cry in the Past." In this article he teaches that the third angel's message will last about seven years and that "during all this time the door was shut."

According to the teaching of these pioneers, the first angel's message was to be given "to the church and the world." But the other two messages were to be given to "God's people." The first angel's message was "the last mission of mercy to the world." But the third angel "delivers the last message of mercy to the scattered flock."

The phrase "the scattered flock" is a very common expression in all of these early documents, and is always used to designate "the Advent believers" especially those who accepted the seventh-day Sabbath and the shut door.

After they ceased to teach the shut door they concentrated their efforts on proclaiming the seventh-day Sabbath as the seal of God, and the observance of Sunday as the mark of the beast. For many years these two doctrines constituted the third angel's message among them.

Righteousness by Faith Added in 1888

At their General Conference held in Minneapolis in 1888, Elder A. T. Jones and Dr. E. J. Waggoner introduced the Bible teaching of righteousness by faith. This was a new doctrine among them, and it met with very pronounced opposition from many of the leaders.

In Testimonies to Ministers and Gospel Workers, Mrs. White records the fact that Jones and Waggoner brought to the denomination the truth of righteousness by faith. In emphasizing the importance of this message, she says: "It is the third angel's message." p. 92. In 6T 241 Mrs. White says: "The third angel's message is the gospel message for these last days." And on page 288 she declares that the medical missionary work is the right arm of the message.

In speaking of the Minneapolis Conference and the introduction of the truth of righteousness by faith at this Conference, Elder A. G. Daniells says:

"It should be borne in mind at this time that the course taken by the messengers in subsequent years has nothing to do with the positive statement, oft repeated, that they were led by the Lord to declare this fundamental truth of the gospel to His people at that particular time."

"Therefore it must be expected that the message of Righteousness by Faith, which came so definitely to the church in 1888, will be accorded a dominant place in the closing period of the great movement with which we are connected." Christ our Righteousness, p. 38, 39.

Jones was dismissed from the church by A. G. Daniells and his followers, and Waggoner likewise was separated from the denomination.

According to these quotations this truth was brot to the denomination in 1888 and Mrs. White declares that this truth "is the third angel's message."

*Without the Third Angel's Message for
Forty Four Years*

If righteousness by faith is the third angel's message, then they were without the third angel's message until 1888, thus for forty four years they were giving something to the world which they called the third angel's message, but which was not the third angel's message at all. For forty four years they were giving a false message to the world.

Yet, while they were barren of *the* truth of righteousness by faith—without which all other truths are vain—Mrs. White wrote: "It is as certain that we have the truth as that God lives. . . .

"The Lord has singled us out, and made us subjects of His marvelous mercy." Tes. Vol. 4, p. 595. Published in 1881, seven years before they received righteousness by faith. Think of it! Here are a people who claim they are God's favorites, and are as sure that they have the truth as that God lives, when they did not know the truth at all; yet teaching that the people who did have the truth of righteousness by faith, were cursed of God; their prayers were an abomination to God, and were answered by satan.

And these claims were not made by an obscure preacher, or a layman; but by

their prophet whom they still claim was as much inspired when she made these statements as was Samuel, or Jeremiah, or John the Baptist. Was ever a people more deceived?

*The Third Message Is a Warning
Message*

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. and the smoke of their torment ascendeth up for ever and ever and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God. and the faith of Jesus." Rev. 14:9-12.

There is no gospel in this message, neither is there any medical missionary work in it. Neither is there any righteousness by faith in this message. It was never intended to contain any of these. This message is a most solemn warning; the most solemn to be found in the entire Bible. It is a warning against worshipping the beast and his image, and receiving his mark. It delineates the awful punishment that will

follow the neglect of this warning. The twelfth verse is no part of this message, but was made the third angel's message following the disappointment. Again we say, This message was never intended to be a gospel message. It is a warning pure and simple. It was intended to point out a sin which God considered most grievous. It is recorded for the purpose of warning people against falling into this sin. True, this message will lead many to seek a way of escape, and to recognize their need of help to escape the sin and its punishment. The gospel provides a way of escape, and the people whom God calls to give this message will have an experimental knowledge of the gospel, and unquestionably will be able to lead many to accept the gospel.

A mirror was never intended as an instrument with which to wash a man's face, and no one ever thinks of using it as a wash rag. If a man's face is dirty, it will point out that fact, but does not offer a remedy. It should stimulate the man to seek a sponge, some water, and probably a cake of soap.

In like manner the third angel's message shows a man his need, and the same spirit which impresses the message, suggests the gospel as the only remedy or avenue of escape. It is quite as sensible to contend that a lighthouse is a lifeboat as to teach that righteousness by faith is the third angel's message.

We agree with Mrs. White that the

truth of righteousness by faith is the most essential truth for this or any other generation. It is the great truth that has moved men to accept Jesus Christ as their Saviour. It has been the cornerstone of every revival this side of the birth of Christ: yea, ever since Eve ate the forbidden fruit. No truth will ever occupy a more prominent place in any reform or spiritual awakening from now till the return of the Master. But to hook this great truth to the third angel's message and call the combination the third angel's message is no less absurd than to tie an overland express train to a wheelbarrow and call the combination a wheelbarrow. And we are not trying to belittle the wheelbarrow; it has its place, and a very important place; but attaching an express train to it does not increase its importance. We are not trying to belittle the third angel's message; on the contrary we recognize it as a most important message. And when God endows a people to give that message, it will stir the world, and many will flee for refuge to the promise of the gospel of righteousness by faith. The third angel's message is a *warning* message and a very solemn one; but it is not *righteousness by faith*.

These facts should lead Seventh-day Adventists to some serious reflections and deep humility. For forty four years they were claiming that they were the only people of God; that God had rejected all other churches and had com-

mitted to them the last closing message to the world. They were declaring that members of other churches were "children of their father, the devil; for his works they do." They were teaching that their churches had become the habitation of devils and the hold of every foul and unclean spirit. They were teaching that they themselves were "the one object on earth dear to the heart of God." All this time they had a prophet who claimed to be a messenger of God to guide them in their work, and reprove them when they went astray. Yet all this time they knew nothing of the great fundamental truth, the most important truth of all God's Word. They were, during this time, giving what they considered the third angel's message which their prophet in after years declared was righteousness by faith; and yet they nor their prophet knew anything about this fundamental truth of righteousness by faith until it was brot to them in 1888 by two men whom they cast out for refusing to accept the writings of Mrs. White as inspired messages from God.

For forty four years they were teaching that Methodists and Baptists and all other Protestant churches were "children of their father the devil" yet these people whom "God had rejected" were teaching this fundamental truth of righteousness by faith, while Seventh-day Adventists knew nothing about it.

Where in the history of the church can anything more absurd be found?

How Came the Blunder

The inquiry will naturally arise in the minds of many readers; What ever led Seventh-day Adventists into such an absurd position? It is a very easy matter to explain why they tacked righteousness by faith on to the third angel's message. From their very beginning they have claimed that they were *the people of God*. Bear in mind, they were not teaching that they were *one* of God's churches, but they were *the* church of God. And they were emphasizing that part of their creed which taut that God had rejected all other churches. They taut that God had committed to them the saving truths for the entire world in this last generation. They claimed to have a "corner" on the third angel's message, in the sense at least, that they were the only people who were giving the message to the world. Any amount of evidence could be produced in support of this statement. We will cite one from the writings of Mrs. White:

"God has a people in which all heaven is interested, and they are the one object on earth dear to the heart of God. Let every one who reads these words give them thorough consideration; for in the name of Jesus I would press them home upon every soul." Testimonies to Ministers and Gospel Workers p. 41.

Being *the* church, entrusted with the great closing message, which is shared

by no other church, they believe that all truth which God wishes to communicate to this generation must come thru them. This necessitates the position that no truth essential to the closing work will be lacking among them. Therefore to acknowledge that other churches had been teaching such an important truth as righteousness by faith, while they knew nothing of this truth, would be admitting that God was using other churches to a greater extent than He was using Seventh-day Adventists. This of course would never do. The only way they could save their face was to take the position that righteousness by faith was a part of the third angel's message, and therefore they had this truth all these years, but had simply failed to stress it.

No new truth will be unearthed from now till the end, that will not be made to do duty as a part of the third angel's message. Such a course is essential to their present creed.

A Summary of the Above Facts

1. The third angel's message, immediately after the disappointment, consisted in holding the Advent believers in line so they would not go back into Babylon, the fallen Protestant churches out of which they had come.

2. They escaped "the mark of the beast" when they came out of these churches, and therefore all who went back would receive the mark of the

beast, and would suffer the penalty of the third angel's message.

3. After Mrs. White accepted the seventh-day Sabbath, the third angel's message came to mean the Sabbath and shut door.

4. The first angel's message was "the last message of mercy to the world."

5. The second and third messages were, "the last messages of mercy to 'the scattered flock'..", not to the world; therefore they did not seek to give these messages to any but Advent believers. The rest of the world was lost beyond all recovery. This position was held until the fall of 1851.

6. In 1888 righteousness by faith became the message. Consequently they were not giving the third angel's message for the first forty-four years of their history.

7. The third message is a message of warning, and not the gospel of righteousness by faith.

8. The teachings of the denomination make it necessary to make every Bible truth do duty as a part of the third angel's message.

9. In order to escape this ridiculous position, they will be compelled to abandon their claim that they are "the one people on earth dear to the heart of God."

The Third Angel's Message, Still Future

From these facts it will be seen that the leaders from the very beginning have simply floundered from one guess to an-

not only true of the third angel's message, but has been just as strikingly true of the other two messages. They were not simply mistaken in their interpretation of the three angels' messages but were without the most essential truth in the entire Bible for a whole generation. They were worse than without this essential message of righteousness by faith, for they bitterly opposed it when it was presented to them; and according to their own testimony this grand truth was never accepted in reality by many of the leaders who continued to be leaders.

Brethren, face these facts and then ask yourself what warrant have you to believe they are any nearer the truth now than they were forty years ago. Isn't it time for you to begin to study and think for yourself? The Holy Spirit will not lead you into any such a maze of blunders.

other in the fundamental teachings of their creed.

They have been blind guides. This is

CHAPTER 5.

Summary and Conclusion

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Rev.14:9-11.

This is the most awful pronouncement of judgment to be found in the sacred Writings. It is a warning, pure and simple, and is intended to shock men into serious reflections. It is the last warning message; no other will follow. It divides the entire world into two camps; the righteous and the wicked. There will be no neutrals.

It follows two other messages, and therefore will not be given till the other two are proclaimed to the entire world. If given before the first and second messages it will be as powerless as the ark in the hands of Hophni and Phinehas

before the armies of the Philistines. See 1 Sam.4:1-11.

The third angel's message is a warning against the worship of a beast. A beast in prophecy always represents a civil government; therefore it is a warning against the worship of a civil government.

This beast is a civil government made up of many "peoples, and multitudes, and nations, and tongues," and therefore is a league of nations. Rev.17:15.

This beast was wounded "by a sword"; "and his deadly wound was healed". It existed before the sixth; did not exist during the reigns of the sixth and the seventh, and when it reigns again it is number eight. Rev.17:8,11. It is the eighth head of the beast against which the third message is a warning.

It is also a warning against the worship of the image of the beast. If the beast is a federation of nations, then the image can be nothing but another federation of nations. It is the two-horned beast that says "to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." The image is a model of the beast after its wounded head is healed, or is an image of the eighth head, that "goes into perdition". We believe the two-horned beast represents the United States; therefore the United States is the moving spirit in forming and giving power to the image:

a federation of the twenty-one republics of North and South America.

Every beast power of prophecy that came to its end was overthrown by the sword; then why should the prophet single out a beast and make special mention of its being wounded by a sword? Inspiration makes no mistakes, neither does it use any vagaries; therefore we are warranted in believing that one of the heads of this beast was wounded in a different manner from any other head, or with a different kind of sword. And this fact we find very specifically recorded in history.

One of the heads of the beast was wounded as no other beast was ever wounded; it was wounded by "the sword of the spirit". The "Holy Roman Empire" in the time of Luther was the richest and most powerful federation of nations in Europe since the time of the Czars. Its coffers were overflowing with ship-loads of the gold of Peru and Mexico, and were all but invincible during the infancy of the Reformation. Charles the Fifth was an exceptionally strong leader, yet his empire crumbled to nothingness in the face of the simple gospel as proclaimed by Luther and his followers.

The reformation was the sword of the Spirit which wounded the head of the beast. That wounded head will never come to power again till the principles of the Reformation are repudiated. Every student of current events is aware

of the fact that the two strongholds of Protestantism, Germany and England, are vieing with each other in their strides Romeward. This is all preparing the minds of the people for a renewal of the medieval form of government.

Rome is losing no opportunity to impress the world with the necessity of coming back to the "bosom of the church" if they want a return of peace. The chaotic condition of the entire world is providing a fertile soil for such a propaganda.

When the European league is clothed with power and the Pan-American union is perfected, and they both unite to compel all to conform to their dictates on matters of conscience; then the time will be ripe for giving the third angel's message in the power and demonstration of the Holy Spirit.

It was one of the heads of the beast that was wounded, and not the head of the woman that sat on the beast. The image is an image of the beast and not of the harlot that rode the beast. It is the beast that bears the number 666, and not the Catholic church.

A part of the third angel's message is a warning against receiving a mark; and that mark is the mark of the beast and not the mark of the harlot. We will have a better understanding of the mark when the beast and the image get into action. Then there will be no speculation about it.

Yes, the woman will not be forgotten.

She will be riding the beast and directing the persecuting activities of the combination, and will receive her punishment at the hands of the beast and the ten kings. The beast, however, will continue a warfare against the kingdom of God after the woman is destroyed.

James White rightly taut that the third angel's message was to be given to the "last generation; not the next to the last."

The third message will not be given till the other two go to the world.

It is not due till the eighth head appears, together with the image. Therefore, this message has never been given and is a future event. World events indicate that the time is near at hand. God will have a people to give this message, and they will give it with power. They will be a clean, Spirit-filled people; a people who will be as fearless as the three Hebrew children who faced the fiery furnace.

The stage of the world is set for the last act. The head of the beast that was wounded is already revived in the League of Nations, with headquarters at Geneva, Switzerland, where a staff of 500 workers are employed. The machinery for quick action is perfected, but power to compel is lacking. The social unrest, so threatening, especially in the courts of Europe, is preparing the minds of men to pool their interests in a strong central government. Let some outstanding leader, like Napoleon,

come to the front and he will find the stage all set for him to move in and quicken the League to mighty power.

While the Papacy was on the wrong side of the late war, she has never made such progress toward world control as she has since the World War. While she has had some slaps in the face from some of her old supporters, such as Spain and Mexico, yet she has made tremendous gains in the strongholds of Protestantism, such as Germany, England, and the United States. She has regained her civil power, which she mourned for sixty years. In her settlement with Italy when her civil power was restored she received \$144,750,000 in cash and \$193,000,000 in 5% government bonds. These bonds will bring the pope an annual interest of over nine and a half million dollars. With this, together with an immense income from her 331 million supporters, she is putting on a propaganda campaign never before equaled. When power is restored to the healed head she will be the power behind the throne.

The American league of twenty-one republics is not so far developed as the Geneva league; yet they have a well defined organization for commercial intercourse, with headquarters at Washington, D. C. Efforts are being made to perfect a strong executive union. At present the two leagues overlap; all the republics of America except U. S. and Brazil belonging to the European

League. We claim no prophetic gift, but we are confident that the New World governments will sever their connection with the Geneva combination before the end. The two are to be distinct, but are to work together.

It is a fact worthy of note that all the republics of America are wholly Catholic except the United States, and she is largely dominated by that church. It is quite evident that the Catholic church will dominate both leagues when they get into action; but thank God, her power will be cut short while she boasts "I sit a queen, . . . and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." Rev. 18:7,8.

The conflict is near, and it will be fierce for a time, but a glorious victory awaits all who faithfully follow the Lamb. Read Rev. 18 and praise God for the soon-coming victory.

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